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old woman, with whom he lives. He rescues a maiden from a dragon who swallows the water of a fountain, and kills another dragon that devours the young of an eagle, who in his anger has deprived the country of sunlight. The eagle carries him to the world of light.

Meanwhile the betrothed of the youth is to be wedded to the king ; but she insists on first obtaining a golden cat and a golden rat, who are to play in a golden basin.

This task the youth, who has disguised himself, is able to accomplish by means of the ring. The adventure is repeated with variations. At the wedding a tournament is to be held, and in this the hero appears, burning the three hairs, first as a black knight on a black horse, then as a red knight, then as a white knight. The youth, who is victorious, reveals himself and is made king, wedding his own love, and marrying his brothers to the other two maids. The formula at the close is : "Three apples fell from heaven ; one for me, one for the story-teller, and one for him who entertained the company."

It will be seen how involved and expanded is the narrative. It would be interesting to know if the incident of the tournament is borrowed from Europe, or original in Armenian folk-lore, as it is common in French mediæval romances ; but nothing could be affirmed on this head without the aid of a collection of Armenian tales in the original text, carefully examined by some scholar acquainted with the language.

LOCAL MEETINGS AND OTHER NOTICES.

NEW YORK BRANCH.—*Friday, March 17.* The Society met at the house of Mrs. E. L. Youmans, 247 Fifth Avenue. Dr. Titus M. Coan, speaking on "Hawaiian Folk-Lore," gave a general outline of the people of the island and of their customs. In the course of his address he alluded to a cloak recently exhibited by Tiffany & Co., put together from the feathers of a bird found on the island, only a single tuft of the feathers selected being taken from under the wing. Dr. H. Carrington Bolton showed photographs of Hawaiian scenes ; Mr. De Cost Smith read a paper on "Sioux Spider Stories ;" and Mr. Lee J. Vance gave illustrations of the existence in this country of belief in vampires, or in ghosts who feed on the blood of the living.

April 21. The Society met in the house of Mrs. A. Herrman, No. 59 West 56th Street. This being the annual meeting, officers were elected for the year. Mr. George F. Kunz presented a small case of minerals to one or another specimen of which various races attached cryptic significance. He explained in a brief speech that these were only examples of a large collection which is to be exhibited at the World's Fair in the name of the New York Branch of the American Folk-Lore Society. There were among the objects on exhibition a cone-shaped seal of agate with an inscription in Pehlevi, found near Bagdad, probably not less than four-

teen hundred years old ; prehistoric garnet beads from Bohemia, which the ancient workmen, owing to the imperfection of their tools, had to drill from both sides ; a carved ring of Persian manufacture ; a lucky moonstone from Kandy, Ceylon ; Persian turquoise talismans with pious inscriptions from the Koran ; agate and red and white carnelian charms from the graves of Assyria ; an Aztec bloodstone green jasper with red spots, supposed to be efficacious in stanching a hæmorrhage ; a Pueblo fetich made of gypsum moulded into the form of a prairie-dog, with eyes of turquoise, used by the Indian medicine-men to bring on rain ; curious seals that had belonged to mediæval noblemen in Europe ; and other subjects too numerous to mention.

M. Heli Chatelain, who has lately returned for the second time from an eight years' sojourn at St. Paul de Loando, in the Portuguese possessions south of the Congo River, Africa, repeated a few of the eighty folk-tales which he collected among the negroes of Angola. One of these was a version of the creation, as obtained from Portuguese priests, who, as the speaker explained, have for nearly four hundred years been in communication with the natives. But an addition was made by the negro relators. In addition to Cain and Abel, two other children were born to Adam and Eve. The Lord asked for all the children, but Eve hid two of them. The other two were taken to heaven and bathed in a pool, from which they emerged white. These were the ancestors of the white race ; while those whom Eve had hidden remained black, and were the origin of the negroes.

MONTREAL BRANCH. — *Monday, March 13.* The meeting took place at the house of Mr. Robert Reid, 57 Union Avenue. The President, Professor Penhallow, occupied the chair. Mr. F. E. Came, the Secretary, read a letter which he had received from the Secretary of the general society, in reference to the meeting in Montreal. The Treasurer, Mr. W. J. White, reported that the financial condition of the Branch was satisfactory, and that the necessary steps had been taken for the incorporation of the Society. Miss C. A. Frazer, the essayist of the evening, was then called on to read her paper on "Uncanny Folk-Lore ; or, Scottish Myths as found in Ontario." The district of which Miss Frazer treated is peopled by Glenelg Highlanders, who in stature and appearance, as well in their unquestioning faith in the supernatural, are true descendants of their Caledonian ancestry. Although the present is the third generation of the transplanted stock, Gaelic is still the language of daily life, and children of eight may be encountered who speak no word of English. (The paper of Miss Frazer will be printed in this Journal.) The Secretary then read, at the suggestion of Dr. Nichols, a sketch by Col. Ashley Pond, of the Ozark mountaineers, a rude community in northwest Arkansas. The remainder of the evening was pleasantly passed in conversation.

Monday, April 10. The monthly meeting was held at the house of Miss McLea, 41 Victoria Street, the President in the chair. Dr. Robert Bell, F. G. S., Assistant Director of the Geological Survey, read a paper on "Ojibwe Legends and Traditions."

Dr. Bell explained that the Ojibwe nation, divided into many branches under different names, inhabited the central part of this continent from the maritime provinces to the Rocky Mountains, and that at the time of the Columbian discovery of America some parts of their territory extended southward almost to the Gulf of Mexico. They possessed a rich store of legends, many of which bore evidence of great antiquity, compared to which the advent of the white man was but as yesterday. Indeed, it might not be too much to say that the origin of some of their stories was as far back as the time of Moses or Abraham. There was a great similarity between the more widely diffused of these legends and those of the Old Testament. The study of the development of religion was one of the most important subjects that could engage our attention. The so-called pagan or heathen Ojibwes were in reality a serious and religious people. They were very attentive to religious instruction, and glad to be taught anything of this kind. They were very reluctant to tell their own ideas on such matters to strangers, and one might travel a great deal among them without hearing any of their legends. Dr. Bell, from his boyhood, had been thrown much among the Ojibwes, and for many years had been in the habit of writing down their stories as he heard them from themselves. He had also received many through friends who had, at his request, obtained them also at first hand from the Indians. The collection would now form a considerable volume which it was his intention to publish. A considerable proportion of these stories would require a knowledge of the religious notions and superstitions of the Indians, as well as of their mode of life and thought, in order to be properly appreciated; but as it would be impossible to discuss these now, Dr. Bell said he would read some of the shorter stories selected at random from his collection. These particular ones had been obtained in the region of the great lakes and in the Upper Ottawa country. Among these was a tale relating to a certain cliff, north of Lake Nipigon, into which the Great Spirit had shot arrows; by the falling of these in succession, at long intervals, the Indians were to know the progress the world was making towards its end, to occur when the last one descended. Others referred to the breeding of the thunder-birds on Thunder Cape, to the adventures of Na-na-bo-zhoo, and to the snaring of the sun.

A short story of the wars between the Ojibwes and the Mohawks explained the origin of the name of Barebones Lake. The way in which a small lake, full of fish, on the top of a mountain near Temiscaming Lake, was made, formed the subject of another legend of this kind. The story of the exchange of tails by the beaver and his little brother the muskrat, and of the painting of the kingfisher by Na-na-bo-zhoo, were illustrations of those referring to the peculiarities of animals. An outline was given of a tradition of the wars of the Ojibwe in connection with the great Tumbling Stone of Cabot's Head, on Lake Huron. Illustrations of Na-na-bo-zhoo's folly were given in the account of his race with the fox and his attempt to deceive the animals after he had "cached" a quantity of venison. A story related how the earth became peopled by Indians through

the descent of a young woman from the world above the sky. The legend of the White Buffalo Rock on Lake Temiscaming was a pathetic story of love and suicide.

BOSTON BRANCH.—*Friday, March 24.* The Association met at the rooms of the Chauncy Hall School, 593 Boylston Street, Boston, Dr. Walter J. Fewkes occupying the chair. The Chairman gave an account of his recent visit to Spain, and of the exhibit of the Hemenway Expedition, of which he was in charge. The paper of the evening was by Mrs. Fanny D. Bergen, and was entitled "The Tapestry of the New World." In this paper an account was given of domestic patch-work and hand-weaving in America. Hand-made quilts and hand-woven coverlets were described; the conditions of the industry, as still existing in outlying districts, especially in the Southern States, were commented on; and the history of the work, so far as known, was pointed out. The latter part of the paper was devoted to an examination of motives of decoration, and to the names and character of the patterns employed in the designs. The paper was illustrated by an extensive collection, consisting of old quilts, coverlets woven by hand, embroidery and samplers, and a large number of patterns exhibited by drawings. In the course of the discussion the Chairman remarked that most of the patterns of design in use among primitive peoples might be illustrated from the collection. Remarks were also made by Dr. Griffis, Mrs. Emerson, and others. On Saturday, April 25, the collection was left open for the inspection of the public.

Friday, April 22. The monthly meeting was held at the house of Mr. W. H. Ladd, 803 Boylston Street, Boston, Mr. Ladd presiding. This being the annual meeting, reports of the Secretary and Treasurer were offered and accepted. A draft of a revised constitution was presented by the Secretary, and read by the Chairman. This plan was referred to a committee of three, to report at the next meeting. Pending this report, election of officers was postponed. The Society proceeding to hear papers, Miss Alger read certain tales obtained from Italian residents in Boston relating to magic and enchantment. The Secretary read a paper by Mrs. Alice Morse Earle, of Brooklyn, N. Y., treating of "Old-time Marriage Customs in New England." Miss Pamela McArthur Cole, of East Bridgewater, Mass., read a paper on "New England Weddings," containing accounts of old-fashioned customs and superstitions connected with marriage, the material being obtained from living informants.

Friday, May 26. The Association met at the house of Mr. William Wells Newell, 175 Brattle Street, Cambridge. The report of the Committee on Rules was offered, and the committee continued until the first meeting in the fall. The paper of the day was given by Mr. Heli Chatelain, of Loanda, Angola, Africa, the subject being "Bantu Folk-Lore." Mr. Chatelain stated in a general way who the Bantu are, what area they occupy, what characteristics distinguish their philology and folk-lore. He observed that, in books on Africa, it had become a fashion to divide the black race into two families said to be ethnologically and linguistically distinct, namely, the

blacks of the African West Coast known as Upper Guinea, and of the Soudan, considered to be the typically pure negroes, from whom come the greater part of the North American negroes, and the blacks of Lower Guinea and Africa south of the fifth parallel, called Bantu. These latter are often said to be half way between the negro and the Aryan races ; it is also stated that the Bantu languages have nothing to do with the negro languages, and that the Bantu is a much finer specimen of the human race than the American negro.

These statements Mr. Chatelain considered to be unsupported by facts. The types represented by the negro and Bantu exist, but they coexist in the negro tribes as well as in the Bantu tribes. Physically there is no appreciable difference. The American negroes, also, are in no way inferior to either.

As to the undoubted linguistic differences, the speaker remarked that the principal distinction was, that the Bantu formed a compact family of tongues, while the negro languages made a heterogeneous group ; negro influence cannot be observed among Bantu languages, while in negro languages there are traces of Bantu grammar. This fact was best explained by the doctrine held by some of the first specialists, that the Bantu represents the original type, while the negro has been affected by foreign admixture. The geographical relations answer to this explanation. The area of the Bantu stock covers Africa south of the fifth degree of north latitude, with the exception of the numerically insignificant Hottentot-Bushman race. This area is the field of the great geographical discoveries and territorial acquisitions of our generation. It is the purely African Africa, and one of the finest and richest portions of the habitable globe.

The peculiar features of Bantu grammar and the Bantu religious system were next considered. Mr. Chatelain then passed to Angola and its language, the Kimbundu, and gave a classification of its folk-lore. He proceeded to read from his collection a few tales illustrative of the different kinds of native oral literature, and to point out the close relation of these to manners and society.

LOUISIANA BRANCH. — *Monday, February 20.* The Association met in Tulane Hall, a large audience being present. The chair was occupied by the President, Prof. Alcée Fortier. Miss Marie Augustin related a negro tale, entitled "The Swineherdess and the Little Singing Bone." Mrs. Marguerite Rogers offered a paper, read by Prof. William O. Rogers, containing a folk-story called "How the Toad lost his Tail." Professor Fortier then introduced Rev. Josiah Tyler, a missionary, who had spent forty years among the Zulus. He chose as his subject the folk-lore and religion of this race, relating peculiar customs, traditions, and superstitions. Mr. Tyler showed how Zulu folk-lore embodies their wedding and funeral usages, their society and political history. He read many proverbs, and gave examples of the war-songs. Miss Tyler illustrated the peculiar clicking sounds of the Zulu alphabet, and in answer to questions said that the only instrument of music used is an arrangement of reeds. The race is

fond of singing, usually chanting their beautiful war-songs in bands of fifty or more, somewhat in the manner of a fugue in music, one part taking up the sound where another leaves off. After the address, an informal reception was held, the guests of the evening being presented to many of the audience.

Monday, March 6. The Association met at Tulane Hall, Professor Fortier in the chair. Mr. William Beer communicated a short paper on "French Guiana," with notes on its folk-lore, drawing attention to the parallel history of that colony and Louisiana, and supplementing his paper with certain negro folk-tales of recent collection. Mrs. Augustin Fortier read a folk-tale entitled "Why the Dog hates the Cat." Professor Fortier expressed a desire that whenever a song occurred in a folk-tale, the music should be given if possible.

April 10. The Association met in Tulane Hall, 3.30 P. M. Professor Fortier read two folk-tales, entitled "Mr. Monkey, the Bridegroom," and "St. Anthony's Statue." The latter, being of Mexican origin, had been related to him by an old servant formerly in his employ.

March 8. The Association met at Tulane Hall, 8 P. M. On the proposition of Mr. E. Foster, seconded by Miss Roman, it was unanimously resolved that the style of the Society should be changed to "American Folk-Lore Society, Louisiana Branch."

Miss Augustin read a paper entitled "A few Interesting Points about Folk-Lore," in which she drew attention to the conceptions entertained among the Bushmen of Africa regarding the transmigration of souls. Mr. Foster pointed out that this belief was still current amongst the Zulus, who believe that the turtle is the recipient of the souls of the departed.

Mr. Foster then read a paper on "Theories on the Origin, Inmigration, and Survival of Folk-Tales," in which he dealt with the different theories advocated by the different students of this department.

LECTURES ON AMERICAN FOLK-LORE. — On Friday evening, May 5, the Secretary of the American Folk-Lore Society spoke in St. Paul, Minn., on "American Folk-Lore," Mr. Herbert W. Smith, a member of the Society, making introductory remarks. On Tuesday, May 9, at the invitation of the Society of Collegiate Alumnae of the University of Minnesota, the Secretary treated of the same theme in the hall of the Public Library, Prof. G. B. MacLean presiding. On May 15 the same subject was presented before a considerable audience in the rooms of the University of Michigan, Ann Arbor, Mich., introductory remarks being made by Prof. Calvin Thomas. On May 17 the Secretary spoke at Cleveland, Ohio, before the Western Reserve Historical Society and Adelbert College, arrangements being made and invitations issued by a local committee, consisting of C. C. Baldwin, Chas. F. Thwing, Mattoon M. Curtis, Charles W. Bingham, and Edward S. Page. In spite of the worst storm ever known in Cleveland at this season of the year, an audience of exceptional intelligence was gathered in Association Hall, Judge C. C. Baldwin introducing the lecturer. After the address, an informal reception was

held. The occasion was one long to be remembered with gratitude by the speaker, who carried away the most delightful impressions of this beautiful city, and who could not but feel that a bright future of usefulness was before a society whose representative was greeted with so much generous and warm-hearted sympathy.

CONGRESSES AT THE COLUMBIAN EXPOSITION.

FOLK-LORE CONGRESS. — The final programme of the World's Folk-Lore Congress to be held during the week commencing July 10, 1893, contains titles of seventy papers, in addition to which are expected others from contributors whose subjects have not been announced. We content ourselves with indicating a few titles of an interesting list:—

Prof. A. H. Sayce, Oxford, England, "Cairene Beliefs." Prof. A. Wiedemann, Bonn, Germany, "An Old Egyptian Myth." Prof. G. Maspero, Paris, France, "Certain Modern Egyptian Superstitions coming from Antiquity." E. Wolter, St. Petersburg, Russia, "Actual State of Research into Lithunio-Latavian Mythology." David McRitchie, Edinburgh, Scotland, "The Northern Trolls." Hon. Horatio Hale, Clinton, Ontario, Canada, "The True Hiawatha." Prof. Morris Jastrow, Philadelphia, Pa., "The Historical Study of Religion." Dr. Friedrich S. Krauss, Vienna, Austria, "Why Popular Epics are Written." Hon. John Abercromby, Edinburgh, Scotland, "The Magic Poetry of the Finns." Surgeon Washington Matthews, U. S. A., Fort Wingate, N. M., "Navajo Songs and Prayers," as recorded by the Edison Phonograph, with sacred, agricultural, building, war, gambling, and love songs. E. S. Hartland, Gloucester, England, "Notes on Cinderella." Rev. William Elliot Griffis, Boston, Mass., "Japanese Folk-Lore." Dr. N. B. Emerson, Honolulu, H. I., "Maui, the Prometheus of Polynesia." James Deans, Victoria, B. C., "The Superstitions, Customs, and Burial Rites of Northwestern America." Marquis A. Colocci, Gesi, Italy, "Folk-Lore of South American Indians." George A. Dorsey, Chicago, Ill., "Observances of Quichua Indians before desecrating the Ancient Graves of their Ancestors." H. Beaugrand, Montreal, Canada, "French-Canadian Folk-Lore." Prof. Otis T. Mason, National Museum, Washington, D. C., "The Rise of Empiricism in Savagery." Count H. de Charencey, Paris, France, "Symbolic Birds among the People of New Spain." Michael de Zmigrodzki, Sucha, Poland, Austria, "History of the Svastika," illustrated by tabulated designs. Dr. Stanislaus Prato, Sessa Aurunca, Italy, "The Symbolism of the Vase in Mythology, Ideography, Language, Hagiography, Literature, and Folk-Lore." A. M. Stephen, Keam's Canyon, Arizona, "Pigments in Ceremonials of the Hopi."

CONGRESS OF ANTHROPOLOGY. — The Congress of Anthropology will begin on Monday, August 28, and will continue until Saturday evening, September 2, 1893.